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THE ESTABLISHMENT

By Fred Mainé Ryde

WHEN is an Establishment not an Establishment? That is the question that is raised by a recent broadcast talk by the Rev. Joseph McCulloch and also by some extracts in *The Manchester Guardian* from a book by Lord Altrincham. Neither of them seem to include disestablishment among their suggestions for the amendment and renewal of the National Church, but both are anxious to stop it being an Establishment in a more recent use of the word. This is defined by Mr. McCulloch as a "'corps d'élite' who in various departments of the national life maintain, if not the *status quo*, at least the minimum pace of change. Those who qualify for inclusion in the power group are, for the most part, recognizably of a kind, described variously as safe or sound men, unlikely to commit themselves to support of radical measures and able to carry on responsibly the administration of existing institutions." That is a fair enough description, as long as the phrase "corps d'élite" is not taken too seriously—the rulers of our various institutions are, after all, a varied lot. But he goes on to refer to it as a "self-perpetuating oligarchy", in doing which he has surely been misled by the nature of his own immediate target. It may be true of the bench of Bishops, and we can easily see why both Mr. McCulloch and Lord Altrincham in their eagerness for radical change in their church wish to replace episcopal power by lay and democratic control. But if either was successful in his endeavour, and if anything was left of the Church of England after the revolution, there would be a new batch of people in control, well able to exert their authority and skilled in the arts of democratic control. There would also be rebels still frustrated in their eagerness for change. Democratic institutions, too, have their Establishments.

Bishops' Dilemma

That does not mean that they are wasting their time. There are, no doubt, forces in the Church of England frustrated by the present system. These reflections on the nature of an Establishment are intended to point to a dilemma in wider and more pressing concerns. While there are institutions, there will be Establishments, and while there are Establishments, they will possess their own characteristic virtues and failings. The people attracted to them will have the temperament and abilities suited to administration and responsibility. When they get to power, even if their career has been rebellious, they will be made cautious by their responsibilities and tied down by the actions and policies of their predecessors. They need not be opposed to change, but they will be suspicious of all change which is adventurous, which calls for faith in the outcome. They will not be numbered among those who cast their bread upon the waters. Whether an Establishment is a necessary evil or just necessary, depends on the demand that the times make for adventure in faith. Our own Establishment is not composed of unintelligent, self-complacent Bourbons. On the contrary, it is for the most part composed of intelligent, humane and liberal-minded men, highly aware of the present situation. But so far as the great issues of peace and security are concerned, they are so weighted down by responsibilities greater than any men have to bear, that they are almost paralysed, afraid to make any move which might be interpreted as weak or provocative, and, no doubt, praying that less responsible people will do nothing to cause a disturbance. They have to offer us a hope of future survival based on the freezing of present fear-created tensions, and it is part of the game to do so with a confidence and buoyancy, which they can hardly feel. Many of us will not share their apparent confidence, but at least we can understand their position. They have to carry out the policies. What strange mixture of duty and ambition leads them to undertake this task?

Rebels' Dilemma

If Establishments are inevitable, so are rebels. They are of two kinds—those who hope to get office and who, if they succeed, are caught up in the same toils; and those who neither hope nor seek for office and know they have no qualification for it. The most obvious rebels against the international policy of the Establishment are the leaders of the Campaign for Nuclear Disarmament. It is not to belittle them to say that they do not offer or intend to offer an alternative Government to carry out the policies which they advocate. The same applies, if it comes to that, to others who press for a bolder lead in international policy. They are not of the Establishment and do not intend to be. That is the dilemma—a future waiting to be born and the institution through which alone it can be fashioned in the hands of those who are inhibited by the very burdens and responsibilities of their office.

But the gap is bridgeable if the present reading of the nature of Establishments is true. If it is true that our present rulers and potential rulers are inhibited and almost paralysed by the responsibilities of office, then, at least, the articulate demand of some people and the less-articulate longings and fears of many, as they arise, form a new

factor in the situation and, for our rulers, a liberating factor. It is not just that they may be pushed by the pressure of public opinion into courses which they do not feel to be wise, but that they may be freed, not one hopes from their responsibilities, but from something of the overcaution which too heavy responsibilities create. It may be that negotiations which seemed useless may be discovered to be useful, that proposals which were impractical may be found to have entered the realm of the practical, and that suggestions which were dangerous may have become at worst harmless and possibly fruitful. This is surely how these things do work and it is the justification of the thought and discussion and organization and propaganda, of ordinary citizens who make so bold as to consider our present predicament in the light of their faith and vision. In short, it is the nature of Establishments to generate their own caution and responsibility; their vision and boldness of action must be sustained from below.

CHICAGO

"THE CITY BILLY SUNDAY COULD NOT CLOSE DOWN"

By Homer Jack

(Dr. Jack, minister of the Unitarian Church, Evanston, a suburb of Chicago, continues his description of the city where the I.A.R.F. Conference is to be held in August.)

CHICAGO had its moments of reform, its longer periods of scandal, where the Vice Commission once issued a 311-page report which was so sensational, so specific, that it was barred from the mails. Chicago was where Louis Sullivan and Dankmar Adler designed the Auditorium and Frank Lloyd Wright planned his first houses and Mies van der Rohe put up huge, stilt-like, lake-front apartments, where the skyscraper idea originated and where city planning flourished.

It was Chicago where *Poetry* magazine was founded by Harriet Monroe and had as its early contributors T. S. Eliot, Robert Frost, Ezra Pound, John Masefield, and Edna St. Vincent Millay. It was in Chicago where Vachel Lindsay, the poet, walked, and where Carl Sandburg worked. Criticized for his verse, Sandburg thundered: "Here's the difference between us and Dante. He wrote a lot about Hell and never saw the place. We're writing about Chicago after looking the town over". It was in and from Chicago that many writers obtained their early ideas, their inspiration: Theodore Dreiser, Edgar Lee Masters, John Gunther, Vincent Sheean, and Ben Hecht. In 1923 Hecht was to write in the new *Chicago Literary Review:* "Chicago, the jazz baby—the reeking, cinder-ridden, joyous Baptist stronghold. Chicago the chewing-gum centre of the world, the blasting, slant-headed rendezvous of socio-paths and pants makers. . .

It was Chicago where religion flourished, today predominantly a Catholic inner city but with numbers of Jews, even some Moslems, Hindus, and Buddhists, and with its Rockefeller Chapel, its sky-scraper Methodist Temple, and its Bahai Temple. There are echoes still of evangelists Dwight L. Moody and of Billy Sunday. Frank Sinatra sings in the popular ballad about "the town that Billy Sunday couldn't shut down".

It was Chicago where all the sins known to man were committed—and often openly. Little Egypt's dancing took the spotlight from the World Parliament of Religion at the 1893 Columbian Exposition on the Midway, four centuries after Columbus, Sally Rand's fan overcame a century of progress at the 1933 World's Fair in the Lakefront Meadow, one century after the city was incorporated. Chicago is a wonderful town because of the efforts made by man to shut it down, yet open it up to the currents of world culture and thought. The history of the U.S. is in many ways the history of Chicago.

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Some months ago *The Saturday Review* magazine announced a contest for the best itinerary for Russian visitors coming to America. But what would be the itinerary for Chicago for travelling Russians or junketing religious liberals? The approach is everything and one of the best approaches to Chicago is by air, coming in low over Lake Michigan, and seeing the great arc of the city stretching 25 miles from Evanston to East Chicago, with the sky-scrapers concentrated in the loop, the greatest concentration of business in all America. Then, from the air, one sees the snake-like Lake Shore Drive and then the gridiron of streets that is the prairie town, with few diagonals and, toward the edges, the more curved streets of newer housing developments. The approach to Chicago is also good by elevator, either from atop the Board of Trade Building or the Allerton Hotel.

Inevitably one has to come down to earth in Chicago—and inside Chicago traffic. One must visit the Loop as well as the near-north, the near-west, and the near-south sides, La Salle Street, State Street, Michigan Avenue, and the unforgettable scene from Wells Street looking up the river toward Michigan Boulevard. Then one must visit the institutions, too: Hull-House, the inter-racial Roosevelt University, the University of Chicago, and one or two museums.

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The true friend of Chicago must show the visitor the problems of Chicago as well as its progress, problems which can be duplicated in many American cities. There is transportation and traffic. The visitor must get the feel of a typical Chicago traffic jam when he moves slower along the Lake Shore Drive in a thunderbird than going through the streets of Calcutta in a bullock-cart. The visitor must get the feel of the Chicago Transit Authority, too, its high fare and often its long rush-hour waits.

There are problems of continued civic amenities: pure water, garbage, power through a new atomic reactor, ports. There are the seemingly perpetual problems of public schools, police, parks. There are the 75 community areas within the city, with such names as Uptown and Kenwood, Rogers Park and Englewood. There are the myriad of separate suburban towns, including Evanston, Cicero, Oak Park, and the unincorporated areas. Here are the tough problems of metropolitan integration or else the estrangement of suburb from city will place city if not suburb ever tighter in the hands of the mob, the syndicate—that alliance between crime and politics which continues even if the gangland murders are more muted.

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A few years ago the foreign visitor knew Chicago best as the gangster-city and often wondered if, as a visitor, he could arrange to see a gangland murder. Occasionally he could, without arrangement. But today Chicago has another reputation around the world: a city and a whole metropolitan area of racial tension. Many foreign visitors want to see how Chicago handles its growing non-white population, today almost three-quarters of a million, soon a full million.

Chicago's motto is "I will". Chicago does; it can. At least Chicago has absorbed each wave of immigrant, each wave except the American Negro. The test of Chicago dynamic is not the number of stainless steel buildings, but the degree to which city and suburbs will treat the Negro as it has treated every other new- and old-comer. So far Chicago in some ways has failed the Negro and thus democracy. This is the Achilles' heel of Chicago today, no matter how many and fancy the plans of the newspapers for the future of Chicago. In the meantime, the visitor must be shown the sprawling black ghetto in all its ugliness and horror, but also the few inter-racial neighbourhoods (such as Hyde Park and Kenwood), the public housing projects and the slum clearance neighbourhoods (such as Lake Meadows), and even the areas of high and almost continuous racial tension (such as Trumbull Park).

We in a democracy can be persuasive not by denying, but by admitting our sins, and showing what at least some citizens are doing to eradicate them. There is much evidence of progress in race relations in Chicago and this can be seen, if only we can solve this basic problem of open occupancy and inter-racial neighbourhoods all over the metropolitan area. Otherwise, the City of Chicago proper will become basically a non-white city and the suburbs will be basically white, which would be tragic, stultifying all around.

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Chicago is a provincial town as well as a wonderful one. People came, still come, to Chicago from the American provinces: Kansas, Keokuk, Minnesota, the Dakotas, Wisconsin, Kalamazoo, Indiana, Peoria. People also came to Chicago from the world, but also from their own provinces. Chicago, for all its being a melting-pot, is neither as cultural nor as cosmopolitan as some other American cities. Chicago has its limitations, even if she does not always or ever admit them. Chicago prides itself in being typically American, the heart of America, the breadbasket. She knows that she is not the brains. Thus while there is much vital about Chicago, there is something devitalizing, too, something frustrating about the town for many intellectuals. That is why some move on, but for most, including most visitors, Chicago remains a fascinating town, the Paris of the Prairie. A visitor said in 1881: "Good Americans are said to go to Paris when they die; but it appears to depend on whether they have been to Chicago first". Carl Sandburg, Chicago's poet laureate, asked, "Who am I? Am I a city? And if I am what is my name? And once while the time whistles blew and blew again, the men answered: Long ago we gave you a name, long ago we laughed and said, 'You? Your name is Chicago'."

From My Journal

By "Simplicitas"

AT long last I accepted tonight Y.'s often expressed invitation to attend a social studies circle of which he is a staunch member. I could no longer resist his implied, "I come to your meetings, Mr. S., why can't you come to mine". The ten members were already gathered round the stove when I arrived with two minutes to spare and involved myself in a state entrance. There was a welcoming chorus from several throats of, "Ah, Mr. S.", and before Y. could extricate himself from his corner, a hearty type had jumped up and for what seemed minutes pumped by arm up and down with many expressions of delight. I was thankful to sink into my chair, even though it was hospitably disposed in toasting proximity to the stove. To a retiring man like myself it was all rather much, but a wry reminder how not to do it at the chapel!

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Mrs. L. was telling me her youngest son has obtained his apprenticeship to a famous aircraft firm, and will be off in a fortnight's time. "Now I shall have nothing to do, Mr. S.", she said with the utmost sadness. "Just the two of us to do for, except when the children come home for a holiday". In spite of what the clever young writers of books say about middle-aged women returning to their careers when their families have grown up, I saw the true extent of the problem in Mrs. L. and the millions like her. For one thing, Mrs. L. never had what they call a career. She worked in a grocer's before she married. For another thing she has given herself unsparingly to the physical needs of four children and she hasn't the energy left to take up the new ways of modern grocery trade. Her hands are tired and her heart is empty. She has her husband and they are fond of each other, but I get the impression she regards him as part of herself. Her type usually only knows fulfilment in pouring out love on children. Next time I go I shall mention the need of our local Children's Home for "Week-end aunties". Perhaps there she will find some child who needs her.

FAITH AND UNDERSTANDING

DID JESUS FOUND THE CHURCH?

A. J. Long

IN a famous text in the 12th Chapter of the Epistle to the Hebrews, Jesus is described as "the author and perfecter of *our* faith". The text provides an interesting instance of how a faulty translation can give a totally wrong impression. The word "our" does not appear in the original Greek, and it is for this reason that it is printed in italics in our Bibles. The translators of both the Authorized and Revised Versions seem to have felt that its inclusion made the sense clearer, but this is not the case at all. The text should read "the author and perfecter of faith". The writer clearly wished to designate Jesus as the supreme instance of what he understood by faith, namely the courageous acceptance of the call of God, and he was not thinking of Christian belief at all.

However, the usual form of the text is so well known that we are perhaps justified in taking it as it stands, as an expression of what all who profess and call themselves Christians would presumably accept. The man Jesus, however we interpret him, is clearly the original fountain-head and inspiration of the distinctive religious ideas of Christianity. He is in truth the author and perfecter of *our* faith. But can he also be legitimately regarded as the founder of the *institution* which preserved and transmitted those ideas? Did Jesus himself found the Christian Church? This is a question which is often asked, and one which I have been invited to answer. The majority of Christians, of course, would most emphatically affirm that he did found the Church. Catholics in particular, whether of the Roman or Anglican persuasion, are absolutely convinced that he did. The Church for them is not a human institution at all. It is a divine creation, "a wonderful and sacred mystery," established by God himself, in the Person of His Incarnate Son, for the furtherance of His purposes—an extension of the Incarnation, and justly described therefore as the mystical Body of Christ. It is for this very reason that some modern Christians (including some who call themselves Protestants) vehemently repudiate the popular hymn, "Rise up, O men of God". The suggestion that the Church, "her strength unequal to her task," requires the assistance of sinful men to make her great, is dismissed as near-blasphemy.

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But leaving aside such extravagant views, can we really believe that Jesus founded the Church? Do Unitarians accept the claim? By and large, the answer is obviously in the negative. Certainly, it cannot be shown conclusively that he did—any more than it can be shown conclusively that he did not. The whole issue is confused and obscure and fraught with problems—as many non-Unitarian liberals now fully recognize. In the New Testament, the word "Church" (and about the very word there has been endless controversy) only occurs twice on the lips of Jesus—Matthew 16. 18, and 18. 17. In the latter passage, Jesus speaks of reporting an unrepentant sinner "to the Church". In the former, we have the famous and exceedingly controversial address to Simon Peter: "Thou art Peter, and upon this rock I will build my Church," the text upon which the Roman Church has always based its exclusive and authoritarian claims. The interpretation of the words however, is open to dispute, since it is possible that "this rock" does not refer to Peter. It could mean Jesus himself, or it could mean Peter's confession that Jesus was the Christ. In any case, most scholars now believe that the passage is unhistorical, since it does not appear in the Marcan or Lucan versions of the same incident.

It seems reasonable to conclude that both instances of the use of the term Church in Matthew reflect the terminology of the early Christian community, rather than the actual words of Jesus. It is obvious from the book of Acts that the term soon became the accepted name both for the local Christian fellowship, and for the movement as a whole—which rapidly

came to regard itself as a unique and distinctive association, destined to be the inheritor of the divine promises made to Israel. But this was almost certainly something which resulted from the situation as it developed after the death of Jesus, a situation which arose primarily from the Jewish repudiation of the Christian claims. Jesus himself, in his life-time was first and foremost a Jew, a First Century Rabbi of a highly original turn of mind, standing in the line of the Hebrew Prophets. He may or may not have also thought of himself as the long-promised Messiah, but that he envisaged the formation of an entirely new religious movement seems most unlikely. His aim was merely to awaken his fellow Jews to the inner reality and the far-reaching demands of their ancient faith, in order that they might the better prepare themselves for the coming Reign of God. It is certainly more than likely, as Dr. T. W. Manson and others have shown, that Jesus made ample use of the prophetic conception of the Faithful Remnant, and that he gathered a band of disciples around him to further this ideal. This informal organization became the basis for the Church, which began as an exclusively Jewish community (one of several similar sects, as the Dead Sea Scrolls have emphasized) but which, later, under the influence of Paul, and not without intense inner controversy, took the decisive step of admitting Gentile members, a development which ultimately resulted in such a tremendous influx, that the movement ceased to be regarded as Jewish at all.

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From one point of view therefore, it can be argued that the Christian Church stems directly from Jesus, and that it owes its existence to him. But this hardly makes him the founder of the movement in the usual sense of the term. It is certainly impossible to believe that he deliberately planned an elaborate and continuing organization, for, as Dr. Albert Schweitzer has shown, his outlook was probably dominated far more than is commonly realized, by eschatology—i.e. the belief in an imminent and catastrophic end of the wold.

It is perhaps worth bearing in mind that, in the last analysis, whether Jesus founded the Church or not is a matter of comparative indifference to Unitarians. If Jesus was God Incarnate, then obviously any plans which he made for the furtherance of his aims are of tremendous significance. If, on the other hand, he was merely the last and greatest of the Hebrew Prophets, his intentions relative to the continuance of his teaching are clearly of some interest, but they certainly provide no basis whatsoever for any exclusive or authoritarian claims on the part of the Church, or any section of it. Nor do they necessarily furnish the ideal pattern for a religious society in the present-day world. In short, the constant strain to prove the historic descent of this or that body from the Apostolic Church, is ridiculous and futile.

In essence, the Christian Church will always remain what it was from the first—a group of people, or several different groups of people, brought together through a common devotion to the person, teaching and example of Jesus, and seeking to promote, through worship, instruction and fellowship, the realization of the ideals for which he stood. Any such group which wishes to regard itself as a branch of the Christian Church, is obviously fully entitled to do so, the only valid test for legitimacy being that which Jesus himself laid down: "By their fruits ye shall know them."

GOING UP IN BELFAST

John McLachlan

ONE short summer night in 1941, Nazi bombers circling over the city of Belfast destroyed the Central Hall premises in Rosemary Street and left a big gap which in 17 years has not been filled. The Hall was the property of the First Presbyterian Church, the home of its Sunday School, the centre of its social and cultural life, and a meeting-place well known in Ulster, containing a Book Depository much frequented by ministers and laity alike.

Now, after a long period of waiting, a new Hall is at last about to rise on the waste land alongside the ancient meeting house.

First Presbyterian Church, as its name implies, is the Mother-Church of Presbyterianism in this city and was founded in 1644. The old Central Hall was erected in 1883 as a centenary memorial of the present Church building. It was built by means of donations from members and friends. The new Hall, for which the builder's estimate is just over £42,000, will be built partly with the aid of a War Damage grant and partly by funds raised by the First House Congregation and its friends. The War Damage award, however, falls far short of the total cost, so that the Congregation is faced with the task of raising not less than £10,000. The main reason for this is that Central Belfast is built on mud, the mud flats of the River Lagan, and the site has had to be piled to a depth of 60 ft. owing to the nature of the subsoil and modern requirements. The War Damage Commission could make no allowance for piling, since the old Hall does not appear to have been piled.

The piling is now complete and the foundations will soon be going in. It is hoped to lay the foundation-stone during the summer and to open the finished premises in June, 1959.

The new Hall will provide much-needed accommodation for the Church and restore a focal point for the whole Denomination. A growing Sunday School and a flourishing Youth Group, keenly interested in drama, have made imperative the provision of a good stage. The Hall, which is on the first floor, will seat 250 people and has a stage 22 ft. deep, with a proscenium 20 ft. wide, two changing rooms and a passage giving separate access to the stage. The auditorium will be almost 40 per cent. larger than its predecessor. On the same floor will be the ladies' cloakroom and toilets and a service kitchen. A mezzanine floor houses the gentlemen's cloakroom and toilets. The second floor consists of lettable office space, a committee room, and a caretaker's flat. On the ground floor will be shops. These will replace those destroyed in 1941, restoring a lost source of income and eventually relieving the Congregation of the heavy financial burden it has carried during the past 17 years.

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Many people will recall the old Book Depository in Rosemary Street run by the Ulster Unitarian Christian Association. This acted as a kind of unofficial "office" for the Denomination and was a haunt of ministers and others not of our fold who called in for pamphlets and propagandist literature from the Lindsey Press and elsewhere. At the earliest opportunity, when the new Hall is free from debt, it is the intention of the First Church to make available once more a shop as a denominational bookroom and centre. Thousands of people pass up and down Rosemary Street every day and we are well aware of the propagandist value of such a site.

At the beginning of April, an appeal went out to members of our Congregation only. It was shortly followed by personal visitation of everyone on the roll of constituents, undertaken by members of Committee and other volunteers. The result has been most encouraging. So far, donations and promises of regular subscriptions over a number of years total nearly £6,500, and range from a sacrificial £1 from old-age pensioners to £500 from the more fortunate amongst us. The small gift is just as welcome as the large.

Now the Congregation is looking further afield in the hope that their co-religionists in Ireland and Great Britain will help them to "finish the job". Copies of the appeal brochure, with a colour-print of the new Hall, which is designed in a modern handling of the Georgian style, have been widely distributed and will be sent to any interested friends who care to apply to the writer.

In appealing for support for this Church-development enterprise we are well aware of the many calls upon the generosity of our Unitarian sister-Churches. But we believe that it is part of their creed, as it assuredly is ours, that we should help one another and give each other the encouragement that comes from an act of Fellowship.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Chicago — Another Side

SIR,—My colleague and warm personal friend Dr. Jack has written in your esteemed publication splendidly of Chicago. We appreciate very much your publishing his article; but there is another side to Chicago quite apart from the materialistic progress of which Dr. Jack wrote so adequately.

As a resident of Chicago for fifty years and the minister of one church in the city for nearly forty-seven years, I am going to add a few pertinent and important facts regarding Chicago.

More people passed through the Chicago Art Institute last year than through any other art gallery in the world, not excepting the Louvre.

More young men are studying for spiritual leadership in the Roman Catholic Church, in the Jewish faith, and in the Protestant Church than in any other metropolitan area in the world, not excepting Rome.

More men and women on the faculties of our three great educational institutions—the University of Chicago, Northwestern University, and Loyola University—have received the Nobel prize than in any other educational centre in the world, not excepting Oxford or Cambridge.

And now I speak officially, as chairman of the Library Committee of the Board of Directors of the Chicago Public Library, which I have served for thirty years, when I say that last year we had more books in circulation in the Chicago Public Library than in any other public library in the world.

We have the largest Roman Catholic diocese in the world and also the largest Unitarian church.

We are something more than "hog-butcher and wheat-stacker" as our great poet Carl Sandburg described us in one of his immortal poems.

We are looking forward to our visitors from abroad in August and our hospitality committee is working hard that all who attend may have a most inspiring and interesting experience.

In all the years in which I have lived in Chicago I have grown to love it more and more. Having travelled considerably over the earth, I know the difference between a reputation and a character. I know what the reputation of Chicago is in many places, but I also know its true character.

I hope that this factual recital of another side of Chicago's life will not be misunderstood simply because one could be justly accused of the unattractive trait of boasting.

We shall be in England all of July and are looking forward to renewing many valued friendships which we have made during the years.

We are returning to Chicago in time to be present at the meeting of the Congress, which I am going to address on August 12.—Yours,

Peoples Church of Chicago. *Preston Bradley.*

Unitarian Morality

SIR,—I am sure we are all grateful to Mr. Tomlinson for describing the work of the Public Morality Council. His letter gives extra emphasis to Mr. Knowlson's call for a Unitarian approach to the problem of immorality. It is regrettable that Mrs. Mitchell, our morality expert, has not seen fit to justify her work of censorship. The Public Morality Council, like the Temperance Association, is merely tickling the surface of the problem, and thereby aggravating it. Its policy is rather like that of the doctor, who applied skin ointment to the smallpox patient, thereby hoping to remove the spots.

The religious answer to immorality cannot be to deny its existence, nor to attempt to "stamp it out", nor even to recommend socially acceptable plays and films. I can make no improvement on Mr. Knowlson's recommendation that the Unitarian movement should give a lead by appointing a commission to investigate immorality in its social setting. The need is not to pass judgment on human behaviour, but to understand why immorality is having so much more success than religion!—Yours,

Liverpool 18. *Martin R. Davies.*

Young Unitarians

SIR,—After reading Mr. Keith Noble's letter (*The Inquirer*, June 14) I feel I must write in concordance with his statement. I have held the beliefs of a Unitarian for approximately five years, but as we have no creed how can one claim to be a Unitarian without knowing what a Unitarian is supposed to be? If one takes either Dr. Alfred Hall's or Dorothy Tarrant's model of a Unitarian, laid down in their books, then I for one am a Unitarian through and through. But how many people have diverse opinions on matters arising in these two books!

Some people say that Unitarians are not Christians because they believe Jesus was a man—but they would be wrong, for *some* Unitarians *do* accept Christ as divine. But we have Bible evidence of Jesus subjecting himself and putting himself on a lower plane than God. But this raises two more points: How many "Unitarians" can accept anything written in the Bible as being true, and, secondly, how many "Unitarians" believe in God? The definition of a Christian is another subject entirely, what I am concerned with here is how many "Unitarians" know the definition of a Unitarian, and how many would remain "Unitarian" if they knew.

I sadly discovered what Mr. Noble said to be true. Unitarianism is too elastic. Cannot the General Assembly form some basic creed, a creed which is understood by all other Christian denominations?

(1) A devout belief in God;
(2) That Jesus lived as a Man and taught many things which, even today, prove sound advice;
(3) That the Bible should be studied and taken as the "code of life".

These three things seem easy enough to understand—yet how many "Unitarians" uphold them? Even our own student ministers cannot grasp these basic essentials, and as a young Unitarian looking forward ten years or so, I do not wish my children to be taught by such idealistic, self-centred, humanist ministers who have strong leanings towards Atheism and are far from either Christianity or Unitarianism.—Yours,

Brookfield Church, Gorton, Manchester. *Keith G. Cramer.*

SIR,—Many fellow-Unitarians, reading Keith Noble's letter, must have felt, as I did, considerable sympathy with this patently sincere young man, in his very understandable difficulties.

May I assure Keith right away, that, personally I subscribe to his belief "in God", and . . . "that Jesus lived". That is to say:—

I believe that there is an impersonal, creative Intelligence at work in the Universe, whose tangible manifestations are the invincible human strivings after Truth, Love, Light, Goodness, and Beauty. As it happens, I also hold that *one* of the purest examples of those divine strivings in Man is to be found in the life and teaching of the Carpenter of Nazareth.

Unlike Keith Noble, however—and I say this with no self-righteous spirit!—I would not, on account of these views of mine exclude anyone not holding them, from our Unitarian "family": for, did not his Master (and mine) say:

> "*Whosoever will*, shall come"?
> He drew a circle to shut me out—
> "heretic", "rebel"—a thing to flout:
> But Love and I had the wit to win:
> *We* drew a circle that shut him in"!

That has, in the past, often been the relationship between Unitarians and their orthodox brethren: surely Keith would not, now, want us to be the drawers of excluding circles?

Next time your friends laugh at you, Keith, why not say to them:

"We Unitarians realize that, in the last analysis, every human being has to build his own religion, in his own heart!"

The above (starting at the word "every") was said to me, many years ago, by a schoolfellow aged about 16; he fell during the war as a German soldier. Without knowing it, he was a Unitarian.—Yours,

Birmingham 16. *Peter Flint.*

SIR,—I have just read Mr. Dunkerley's letter under this heading and would like to register my wholehearted support for all he writes. I hope it reflects the outlook of the entire Unitarian College at Manchester!

The real issue is, indeed, between authoritarian and humanistic religion. This involves something far more difficult than "knowing your type". It involves a growth to maturity.

When Jesus said that we should be "as little children" I cannot think that he meant we should remain in a state of infantilism.

I sympathize with Mr. Noble's difficulties. Perhaps wider knowledge and experience may lead him to attach a different value to sectarian labels. There are many books which set Christianity on a world perspective and I think he would be stimulated by some of the works of Erich Fromm.—Yours,

London, S.E.13. *G. L. Adams.*

News Review

Social Service Department — General Assembly

The Departmental Committee met in London under the Chairmanship of the Rev. P. C. Whiteman on June 4.

It was reported that progress was being made with the survey on practical social service work churches could undertake in the welfare state today. Arrangements were made for the study of the information collated by a small commission consisting of Mrs. M. Mitchell, Mr. George Lowthian and the Rev. P. C. Whiteman and Rev. Arthur Peacock.

Following a request from the General Assembly Council that the Department Committee should undertake the study provided for in the recent business meeting "Call to Freedom" resolution, Messrs. Lloyd (Doncaster), C. Wykes (Leicester) and Mrs. Crosskey (Birmingham) and Rev. Arthur Peacock were instructed to proceed with the same and given power to co-opt others who might have specialized knowledge. This study, along with that on social services, would be completed in time for presentation to the Council in October.

Attention was called to a British Council of Churches' document on "The Churches and Industry" which it was felt might prove useful for local discussion groups. It was decided to discuss with *The Inquirer* the possibility of the same being commented upon in its pages by both an industrialist and a worker.

"Toughness" — at the Laymen's Club

The Forty-Fourth Annual Meeting of the Laymen's Club was held at the Royal Empire Society on Wednesday, May 28, under the Presidency of Mr. P. M. Gimson. The Officers and Committee for the ensuing year were elected, the new President being Lt.-Col. J. A. C. Kidd. After dinner the members adjourned to an adjoining room for the customary address.

The speaker, the Rev. Keith C. Treacher, spoke on "Adventure—And Religious Education". He pointed out the connection between adventure and religion, quoting from the late Raymond Holt's "Story of Unitarianism", when he says, "The courage to set out on spiritual adventures lies behind all the contributions Unitarians have made to religion and the Christian life". Modern society has not only facilitated new methods for the psychology of cohesion in large groups; it has also made large groups imperative both from an economic and from a military point of view. Some of the effects of this were outlined but over-urbanization was especially emphasized. So, too, were some of the effects of security in a welfare state.

It is this situation that has produced the "need" for new methods of approach in education. Discipline, toughness, roughness and discomfort, even dangers are today used in new "techniques". Individual achievement is made possible in a mass society by placing a person in a "crisis" position where a "real" decision, affecting the safety and welfare of others, has to be made. Endurance is another factor in the technique which for the most part is physical and worked through the open air. Details were given of how this is carried out by important centres in physical education throughout the country. Lord Malcolm Douglas-Hamilton sees some of them as "heralding a new era in educational methods".

Some suggestions were then made for linking these new methods with religious education and using the ways of adventure for deepening experience and widening horizons. It was further suggested that if schemes could be operated that demanded scientific discipline on the one hand and genuine physical adventure on the other, a means might be found to help bridge the gap between science and technical subjects that tend to create at school the belief that the scientific and religious disciplines are opposed. The Young Unitarian Army Party was given as an example of a Pilot Scheme in this regard.

The idea of danger and discomfort is feared in our urbanized life and produces a false security. The adventurous approach finds the antidote in courses that "challenge" in surroundings of wild and rough country where new things may be seen and values discovered through responsibility, crisis and toughness. An interesting discussion took place afterwards and the thanks of the meeting to the speaker was voiced by the new President. The meeting closed with a vote of thanks to the retiring President for his services during the year.

Unitarian Honoured

Mrs. A. B. Carter, of Upper Chapel, Sheffield, has been awarded the O.B.E. in the recent Honours List.

Sunderland: An interesting and somewhat unusual occasion was celebrated in connection with the Unitarian Free Church on Saturday and Sunday, June 7 and 8. One hundred years ago the congregation obtained a mortgage loan of £1,200 for the purpose of reconstruction of the church premises. While the interest on the loan has been paid regularly, until four years ago no effort was made to clear off the debt. In 1954, however, the congregation decided that conditions justified endeavour in that direction. This proved successful, and the final payment was made a few weeks ago. The celebrations opened with a Service of Thanksgiving and Rededication conducted by the Rev. W. Beer, a past minister, who preached an appropriate sermon on "Beginnings and Ends". Included in the congregation were friends from Middlesbrough, Newcastle, South Shields and Stockton. Tea was served in the Co-operative Hall and followed by a meeting, presided over by Mr. George Stamp, church treasurer, who in his opening remarks pointed out that during the years the mortgage had been in existence over £5,000 had been paid in interest. He welcomed the friends from neighbouring churches and asked Mr. J. D. Bellett, chairman of the trustees, to hand the deeds to Mrs. J. Armitage, the church president. In doing so, Mr. Bellett paid high tribute to all who had in any way helped in the work of clearing the debt and congratulated the congregation on the success of their efforts. On receiving the deeds, Mrs. Armitage thanked the congregation for electing her as their president for such an eventful year, and said she accepted them on behalf of the congregation as a rich reward for their services to our Unitarian Cause. She looked forward to greater progress being made during the forthcoming years. Several friends spoke of their pleasure at being present and tendered their good wishes for the future. Apologies for absence were received from the Revs. J. Kielty, J. Storer, A. D. Williams, F. J. Hamblin, J. Mather, Mr. and Mrs. F. Gray, and others. The Rev. W. Beer again occupied the pulpit on the Sunday.

THE NEW ESSEX HALL REBUILDING FUND

Thirty-Third List of Promises and Subscriptions

Miss Katherine Wood	5	5	0
Free Christian Church, Dunstable	9	1	7
Free Christian Church, Bolton-on-Dearne, Rotherham	5	5	0
Manchester District Women's League	5	0	0
In Memory — Morley Chancellor	5	0	0
The Ministers of Pensnett Free Christian Meeting House	10	0	0
London District Women's League	2	2	0
York, Rowe and All Souls, Bolton	10	0	0
Unitarian Church, Melbourne, Australia	1	0	0
Newton Abbot Unitarian Church, Devon	2	0	0
Church of The Messiah, Birmingham, Collecting boxes	9	0	0
The Congregation of the Free Protestants (Unitarian) Church of South Africa	26	1	0
Unitarian and Free Christian Men's League			
J. Dempster	1	0	0
W. Bowden		5	0
J. Brierley		5	0
J. Kirby		2	6
E. Hatton		2	6
P. Chadwick		2	6
F. Glover		2	6
F. Rothwell		2	6
E. Lunn	1	0	0
Mr. & Mrs. Fred Gray, Newcastle upon Tyne	3	3	0
Unity Church, Bolton			
Mr. & Mrs. F. Clarke		5	0
Mrs. J. Pemberton		5	0
Mr. & Mrs. F. Briggs		10	0
F. Mann		5	0
Mrs. Hunter		5	0
Mrs. Shaw		5	0
Mr. & Mrs. W. Cole		10	0
E. Pickstone		5	0
T. Schofield		5	0
Mr. & Mrs. P. Morrison		5	0
Miss B. Gould		10	0
Mr. & Mrs. S. Ray		10	0
T. Holdsworth			5	0
N. Short			10	0
Mr. & Mrs. W. Jones			10	0
Anonymous Donor		1	0	0
Collecting Box		1	1	0
Mr. & Mrs. Woodcock		1	0	0
Miss A. Morrison			2	0
Rev. & Mrs. A. J. Long			2	0
H. Hayes			2	0
Mr. & Mrs. J. Nightingale			2	0
Old Chapel, Dukinfield, The Congregation		100	0	0
Old Chapel, Sunday School, Dukinfield			10	0
Old Chapel, Dukinfield, Re-Sunday Staff			12	0
Mr. & Mrs. N. R. Stephens, Dukinfield Old Chapel			2	0
Swansea Unitarian Free Church		21	11	0
Rev. & Mrs. F. Cooper, Southport			5	0
Unity Church, Torquay				
Miss M. Williams		1	0	0
Anonymous			10	0
Miss A. J. Gregg			10	0
Rev. C. Hanson		1	0	0
Plymouth Unitarian Church		8	15	0
Cirencester Unitarian Church		3	0	0
Michael R. E. Townsend, M.A., Oxon, Chesterfield		C 25	11	3
Lewin's Mead Meeting (Congregational Remit)				
Anonymous		25	0	0
Anonymous		15	0	0
The Misses Kelly, London		2	0	0
Miss Ruth Hayford, Enfield, Cheshire			2	0
		£350	11	10
Total Donations and Promises:				
Already published	£39,650	13	7	
This list	£ 350	11	10	
	£40,000	7	5	

C. indicates annual covenant and includes Income Tax at the present rate of 8s. 6d. in the £.

Treasurer: Leslie Pearce, F.A.C.C.A., Certified Accountant, Wesley House, Wakefield, Essex.

THE CALENDAR OF THE CHURCHES

SUNDAY JUNE 22, 1958

ABERDEEN, Unitarian Church, Rose Street, 11 and 6. Rev. W. S. Tavender
ABERYSTWYTH, New Street Meeting House, 11. Mr. Sydney Hembry
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30. Rev. Arthur W. Vallance
ASHINGTON, Unitarian Church, Kennedy Road, 11.15 and 3. Rev. B. Gill
ASPLEY, Unitarian Church, Handsworth Road, 6.30. Supply
BATH, Trim Street Church, Unitarian, 11. Rev. E. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7. Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7. Dr. H. J. McLachlan
BIRKENHEAD, Unitarian Church, Hamilton Square, 11. Rev. R. Taylor
BLACKBURN, Free Church, High Street, 11. Rev. J. Martin Hall
BLACKPOOL, Unitarian Church, Dunsop Road, 6.30 (June 29). Rev. Maurice Reeves
BOLTON, Church of Messiah, Bristol Street, 11 and 6.30. Rev. Gordon Stuart
BOURNEMOUTH, Wesley Road Church, and Moor Road Mission, Small Heath, 6.30. Rev. Edward McClary
BRADFORD, North Parade, Piccadilly, 10.45 and 6.30. Mr. E. A. West
BRADFORD, South Parade, Lapham Road, 11 and 6.30. Mr. Frank Lowe
BRIGHTON, Dyke Road, 2.30, Sunday School, 10.30. Rev. J. Mattock, 6.30. Rev. B. Gill
BRISTOL, Unity Church, Dorset Road, 10.30 and 6.30. Rev. Arthur J. Long
BURNLEY (Lanes.), Unitarian Church, Keirby Lane, 6.30. Rev. Henry Hall
BURSLEM, Unitarian Church, Wood Hill Road, 11. Rev. Lawrence Redfern
BRADFORD, Bowling Avenue, 3.15. Mr. David Craven
BRADFORD, Town Hall Square, 10.45 and 6.30. Rev. Frank A. Bellgrove
BRIDPORT, Christ Church, Dorcester Street, 3, Sunday School, 6.30, Supply
BRIGHOUSE, Unitarian Church, 11 and 6.30. Rev. O. Russell Jones
BRISTOL, Christ Church Unitarian, Nine Road, 11 and 6.30. Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30. Rev. A. H. Boyle
BRISTOL, Oakfield Road, 11. Rev. A. H. Boyle, 6.30. Mr. Thomas Hopkins
BURSLEM, Unitarian Church, Tunstall Street, 3. Rev. L. Hallsworth
BURY, Bank Street, 11 and 6.30. Rev. F. W. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6. Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30. Rev. Roy Jones
CHATHAM, The Church of the Great Commission, Harwood Hill, 3. Rev. Will Hayes
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School—6.30. Rev. J. M. Quinn
CHESTER, Matthew Henry's Chapel, Trinity Street, 11. Rev. L. A. Grimble, 6.30, Supply
CHESTERFIELD, Elder Yard Church, 10.45. Mr. Arnold Graves, 6.30, Supply
CHESTERTON, Chapel, Atherton, 10.45 and 6.30. Rev. Kenneth Tuson
COVENTRY, Great Meeting House, Hertford Road, 11 and 6.30. Rev. E. H. Morris
CROYDON, Free Christian Church, South Street, 6.30. Supply
CROYDON, Unitarian Church, Shirley Church Road, 11 and 6.30. Mrs. M. R. Dickie
CROYDON, Free Christian Church, Wellesley Road, 11. Rev. J. P. Chilla (also 6.30, 1st Sunday in the month)
DARTON, Wilton Street Chapel, 11. Children's Chapel, 6.30. Rev. F. Cotter
DERBY, Prime Gate Unitarian Chapel, 6.30. Mr. T. Gregory
DEVONPORT, Old Meeting House, 10.45. Miss Joan Gosden
DONCASTER, Free Christian Church, Hall Gate, 11. Rev. E. A. Davies, 6.30. Dr. F. T. Wood
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30. Rev. Philip C. Wakefield
DUBLIN, Stephen's Green, West, 11.30 and 7.30. Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30. Rev. John Kirby
DUNMURRY, Old Chapel, Chapel Hill, 10.45 and 6.30. Rev. S. P. Wotherspoon
DUNDEE, Unitarian Church, 59 Constitution Road, 11. Rev. S. E. Bowen
EASTBOURNE, St. Mark's Church, Castle Terrace, 11 and 6.30. Supply
EDINBURGH, George's Chapel, South Street, 6.30. Rev. Dr. F. D. Mayer-Kilner
EXETER, Bow Chapel, 11 and 6.30. Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11. Rev. John Carnegie
GLOSSOP, Primitive Street, 2, Sunday School, 10.45 and 6.30. Rev. W. H. Cornell
GREENOCK, Barrow Street, 3. Rev. J. M. Quinn
GUERNSEY, Ward Street Church, 11.15. Rev. J. Cuthbert Eno
HALE CHAPEL, Hale Barns, 10.45 and 6.30. Residents
HALIFAX, Northgate End, 10.45. Rev. J. D. Towler, 6.30. Mr. David Craven
HARTFORD, Free Christian Church, South Terrace, 11 and 6.30. Rev. J. Reece Walker
HINCKLEY, Great Meeting, Baines Lane, 11 and 6. Supply
HORNSEY, Weston Road, 6.30. Rev. J. Murray Hall
HUNSTANTON, Presbyterian Hall, 6.30. Rev. J. E. Manton
HULL, Park Street Church (Unitarian), 6.30. Rev. Ramsay Pyne
ILKLEY, Wesley Place, Unitarian Chapel, 11 and 6.30. Rev. W. J. Carter
KENDAL, Market Place, Unitarian Chapel, 6.30. Mr. T. Wardle
KIDDERMINSTER, New Meeting House, 11 and 6.30. Rev. Bryan W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30. Rev. Albert Smith
LANCASTER, St. Nicholas Street, Church, 6.30. Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 & 6.30. Rev. R. L. Golland
LEICESTER, Belgrave Road, 11. Pastor Church, 6.30. Mr. C. V. Walton
LEICESTER, The Great Meeting, Red Road Street, 11 and 6.30. Rev. Leonard Mason
LEYTONSTONE, Cemetery Mews, 2, St. Lawrence, Hillmary, Church Road, 11, ——
LIVERPOOL, Hanover Street, 11. Dr. Jeremy Gordon
LIVERPOOL, Hope Street, Unitarian Church, 6.30. Rev. H. W. Kinsella
LIVERPOOL, Ancient Chapel of Toxteth, 11. Rev. J. K. Morison, 6.30. Miss H. Dendy-Wedgwood
LIVERPOOL, Booth Free Church, 11. Rev. Norman Kershaw
LIVERPOOL, Domestic Mission, Kirby Street, 6.30. Rev. J. Kirk Morris
LIVERPOOL, Gateacre Chapel, 11. Rev. Stanley G. Rowson
LIVERPOOL, Hardman Street, 11, Sunday School, 6.30. Rev. Norman Kershaw
LIVERPOOL, Ullet Road, 11 and 6.30. Rev. R. H. Shepherd
LONDON, Bell Street, Edgware Road, 6. Rev. Raymond M. Lang
LONDON, Brixton Hill, Unitarian Church, 11. Rev. A. Pearce
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30. Rev. Edward Evans
LONDON, Finchley Congregational Church, Nether Street, Church End, Finchley, N.3. Rev. Dr. Leslie D. Weatherhead
LONDON, Gordon Square, Unitarian Chapel, 11. Rev. F. Mason Harris
LONDON, Hackney, New Gospel Pit Church, Clarkson Place, 6.30. Rev. Ralph E. Gregson Gibbs, 11, 1st Sunday in the month
LONDON, Hampstead, Rosslyn Hill, 11. Rev. Ramsay P. Muir
LONDON, Highgate Hill Unitarian Church, 11. Rev. E. C. Urwick
LONDON, Hoxton Street, Unitarian Church, 11. Rev. E. C. Urwick
LONDON, Kensington, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30. Rev. Edward Evans
LONDON, Kentish Town, Unitarian Church, Brecknock Road, 6.30. Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, Church Street, 11. Rev. W. Wansbrough
LONDON, Lewisham, Lee Road Free Church, Blackheath, 6.30. Rev. W. Wansbrough
LONDON, Mansfield Road Church, Gospel Oak, 6.30. Rev. R. Tayler
LONDON, Richmond, New Church, Ormond Road, 11. Rev. Wilfrid M. Lang
LONDON, Stoke Newington, Stoke Lane, Unitarian Church, 11.30, Children's Church, 6.30. Dr. Donald Soper
LONDON, Wandsworth, Unitarian Church, East Hill, 11. Rev. Arthur Pearce (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6. Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newsham Road, 6.30. Rev. E. G. Lee
LYTHAM ST. ANNES (Ansdell), Channing Road, 11. Rev. W. A. M. Hellaby
MACCLESFIELD, King Edward Street, 10.45 and 6.30. No service
MANCHESTER, Unitarian Church, Market Buildings, 6.30. Mrs. Munro, Hatch
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30. Rev. David C. Dodd
MANCHESTER, Cross Street Chapel, 10.45 and 6.30. Dr. R. W. Weber
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30. Rev. Maurice Reeves
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30. Rev. W. Hill Warren
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30. Rev. T. W. Bennett
MANCHESTER, Platt Chapel, Rusholme, 6.30. Mr. Kenneth Whitby and Mr. W. McMillan
MANCHESTER, Renshaw Street Mission, 6.30. Rev. R. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield (June 29), 10.45 and 6.30. Rev. F. W. Bass
MANCHESTER, Willesborough Road, Charlton-cum-Hardy, 11. Mr. Philip M. Shepley
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Rendall, 6.30. Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30. Rev. Kenneth Sherratt
MAPPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MARSHFIELD, Free Christian Church, 6.30. Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 2.15. Rev. David C. Dodd
MORETONHAMPSTEAD, 3 and Newton Abbot, 6.30. Rev. C. G. Tozer
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storrs
NEWCHURCH (Rossendale) Bethlehem Unitarian Church, 10.30 and 6. Rev. Ernest Shaw
NORTHAMPTON, Kingsley Road Church, 11, Mr. F. Simon
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30. Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30. Rev. Harold A. Gibb
OLDHAM, Lord Street Chapel, no service
OXFORD, Manchester College Chapel, 11.30. Rev. F. Shirvell Price
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, 2.30 and 6. Rev. Joyce Hazlehurst
PARK LANE CHAPEL, near Wigan, 11 and 6.30. Rev. Gordon Beverley
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30. Rev. E. H. Kerrley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30. Rev. J. W. Daniels
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Stevens
PRESTON, Unitarian Chapel, Church Street, 6.30. Rev. W. A. M. Hellaby
RAMSGATE, Hanbo, The Meeting House, 6.30. Dr. J. C. Flower
RAWTENSTALL, Nr. Harcourt, Lanes., 3. Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6. Rev. F. W. Bass
ROTHERHAM, Church of Our Father, 10.45 and 6.30. Rev. E. Phillips
SALE, Ashbrook Road, 11. Rev. Jesse Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30. Mr. H. Matthews
SHEFFIELD (Ashcliffe), 6.30. Mr. T. H. Moore
SHEFFIELD, Pinstone Old Chapel, 11. Rev. F. Sorrell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30. Rev. E. D. Davis
SHEFFIELD, Upper Chapel, 11 and 6.30. Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SOWERBY, Old Meeting, Unitarian, High Street, 11 and 6.30. Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30. Mr. P. J. Pitman
SOUTHPORT-on-Sea, Shandon Road, 6.30. Mrs. J. Williams
SOUTHPORT, Portland Street Church, 11 and 6.30. Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Petet's Gate, 10.30 and 6.30. Rev. J. B. Blackburn
ST. HELENS, Cotteridge Street, 6.30. Mr. J. A. Hewitt
STOCKTON-on-Tees, Wellington Street, 6.30. Mr. J. H. Cass (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11. Rev. C. Shipton
SWANSEA, Unitarian Church, High Street, 6.30. Rev. B. Vesey (also 11, First Sunday in the month)
SWANSEA, Pentrefelin Free Christian Meeting House, 11. Rev. B. Vesey
SWINTON, Swinton Hall Road, 2.30 and 6.30. Rev. P. B. Goodhew
TAUNTON, Mary St. Chapel, 11, Supply
TEWKESBURY, Old Meeting House, Ashford Road, 6.30. Rev. G. Kinnes
THORNTON, Unitarian Church, 10.45 and 6. Rev. Alec L. Fenton
TIVERTON, Unity Church, Montpelier Road, 11 and 6.30. Rev. Charles Easton
TODMORDEN, Cowpe Unitarian Church, 6. Rev. S. Swinton
WARMINSTER, Cley Street, 10.30 and 6.30. Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLSEY, Memorial Church, Manor Road, 11. Mr. G. Chant, 6.30, Supply
WARRINGTON, Unitarian Free Church, Bradford Street, 11. Rev. H. Maclaren, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. P. J. Swinton
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Jamieson (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 6, Mrs. E. E. Sebastian
WIGMORE, Dean Row, 10.45. Rev. A. B. Duncumb, Styal, 6.30, Rev. A. B. Duncumb
YORK, St. Saviourgate Chapel, 6.30. Mr. J. E. Whitehead
THE NATIONAL Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 19 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7. Rev. Colin Gibson
MELBOURNE, Unitarian Church, Collins(at Penn, C.1.; Unitarian Hall River Street, 4.15. Services: 4 p.m., second Sunday in each month Evening 7 p.m., Rev. V. Lenti
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Pleasance, 132 Duke Street, Kalgoorlie, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. D. W. Simpson, Master Telephone LX 5521
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grote Alley, Melbourne, C.1. Minister: Rev. W. Bowyer-Lee. Meetings as advertised.
SYDNEY CHANNING CHURCH, Austin Road, Stafford (Vic.) 9.5, weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bowyer-Lee

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11. Rev. Austin Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Byrnes
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. Harvey

NEW ZEALAND

AUCKLAND, Unitarian Church, Pitt-street, 11 and 7. Mr. M. J. Wynn
WELLINGTON, Service suspended — Enquiries — Mrs. Wevell. Tel. 46-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Bates

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George Clark

We regret to record the passing of Mr. George Clark at the age of 94 years. In his earlier years he was a regular worshipper at Spain Lane Chapel, Boston, and was a Trustee until the time of his death. He had great business ability and owned a large label factory, the plant of which is claimed to be the finest in the industry, and employs over 600 local workers.

His son gives substantial financial aid and other helpful support to the Chapel.

His wife, who predeceased him several years ago, was a member of one of the oldest and most influential families, who have attended services here, and one of the descendants is now Vice-President at the Chapel. E. E. H.

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The amount subscribed or promised by our own members to date is approximately £6,500.

We now appeal to fellow-Unitarians to give us their support.

Donations should be sent to the Honorary Appeal Treasurer

Mr. Hugh McRobert,
17 Kingsland Park, Belfast,

by whom they will be gratefully acknowledged.

Miscellaneous

CARETAKER AND WIFE wanted by Essex Church to start October. New modern flat, with bathroom, provided. Apply: Secretary, I. Knowlson, 202 Holland Park Avenue, London, W.11.

Holidays Abroad

FEW VACANCIES. UNITARIAN PARTIES. Denmark-Sweden (August 12 - 22), Lugano and Italian Lakes (August 18 - 29). Lone travellers welcome. Reduced fares. Nothing strenuous. Relax with fellow-Unitarians of all age groups and from many churches, including American. Rev. Parkinson, 4 Balmoral Road, Doncaster.

An International Success

We have already noticed in these columns the publication of *The Penicillin Man*, a biography of Sir Alexander Fleming, written by the Rev. John Rowland, minister of Christ Church (Unitarian), Brighton. This was published in this country by the Lutterworth Press, and by Roy Publishers in New York. Translation rights have now been acquired by an Italian and a Spanish publisher, and Mr. Rowland has been informed that a publishing house in Yugoslavia is also negotiating for translation of the book. It therefore looks like being a notable international success for its author.

THE INQUIRER

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Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

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